

# SECRET OF POI MAKING

Skill and Strength Both  
Needful.

## THE PROCESS EXPLAINED

Product of a Perfect Pounder Known  
Easily by Those who  
Eat it.

poi is called the "national food of the  
Hawaiians." This is true, for it is the  
favorite food of most of us, and was that  
of our fathers hundreds of years ago.

In the making of poi, the first thing to  
be done is to build a ground oven, or imu,  
usually under the shade of a tree to  
keep off the sun. It is circular or oval  
and about two feet deep. Small rough  
stones are the best ones for it, because  
they are not apt to burst when heated.  
Big stones, enough to surround the imu,  
must be provided. Short pieces of wood  
about one and a half feet long and some  
ropes are also to be gotten. In building  
the imu the stones are first put upon the  
ground, then the wood is piled over them  
in good order. The big stones are put in  
on the outside against the wood, allowing a  
small opening for the wind to go through.  
The small stones are thrown over the  
wood. After this is done, the fire is start-  
ed by lighting some rubbish and pushing  
it through the hole. When the fire burns  
and this is to be closed.

As soon as the small stones are red hot  
the big ones that surround the imu are  
also heated. Then, with a long, pointed  
stick, the pieces of wood that are partly  
burnt are taken out. If they are not, the  
fire will take of itself. The stones are  
heated with the stick until they have  
a flat surface. Mashed bananas  
or other green paste are then laid over  
the stones to prevent the taro from burn-  
ing.

When the taro is put in the imu the  
big stones are thrown in the bottom and  
the small ones above. Ti-leaf coverings  
are then put around the taro, leaving a  
small hole at the top. The big stones are  
to be used again by setting them around  
the imu against the coverings. Water is  
poured through the opening and this is  
immediately covered to allow no steam to  
get out.

It will take about two hours to get the  
poi cooked. When it is cooked, it is  
taken from the oven and covered in order  
to keep it in the steam. The taro is now  
ready to be peeled.

There are two different kinds of peel-  
ing. One of dry land taro and the other of  
sea taro. Before peeling dry land taro  
is a shell, which is called iwi opihī and  
is used for scraping off the outside of the  
poi to be gotten. To those who are  
familiar with the use, this seems to be the  
best kind of a thing with which to clean  
the taro, but beginners prefer a flat  
stick. After this is provided, barrels or  
sieves and some water for cooling the  
hands are also to be gotten.

## REPUBLICAN MEETINGS FOR FIFTH DISTRICT

THE following meetings have been arranged for the Fifth District. Others  
are under consideration.

Nihoa, Friday, October 19—Speakers: W. C. Achi, Clarence L.  
Crabbe, Enoch Johnson, Jonah Kumaita, John Kalama, and candidates.

Waianae, Saturday, October 20—Speakers: W. C. Achi, Enoch Johnson,  
Clarence L. Crabbe, T. McCants Stewart, J. C. Lane, George R. Carter, L. L.  
McCandless, and candidates.

Simms' Lawn, Monday, October 22—Speakers: Colonel Parker, W. C. Achi,  
Achi, L. L. McCandless, George R. Carter, Clarence L. Crabbe, T. McCants  
Stewart, Enoch Johnson, George H. Huddy, J. C. Lane, C. L. Holt, and candi-  
dates.

Kaula, Tuesday, October 23—Speakers: Colonel Parker, W. C. Achi,  
George R. Carter, Clarence L. Crabbe, T. McCants Stewart, Enoch Johnson,  
J. C. Lane, John Kalama, L. L. McCandless, and candidates.

Achi Lawn, Wednesday, October 24—Speakers: Colonel Parker and long-  
shoremen speakers.

Waialua, Kahuku, Laie, Hauula, Friday, October 26—Speakers: Colonel  
Parker, W. C. Achi, T. McCants Stewart, Enoch Johnson, J. C. Lane, John  
Achi, and candidates.

Ana, Saturday, October 27—Speakers: W. C. Achi, George  
R. Carter, Clarence L. Crabbe, Enoch Johnson, and candidates.

Ewa Mill, Waipahu, Pearl City, Ala, Tuesday, October 30—Speakers: Col.  
Parker, W. C. Achi, George R. Carter, Clarence L. Crabbe, T. McCants Stew-  
art, Enoch Johnson, L. L. McCandless, J. C. Lane, John Kalama, and candi-  
dates.

Moanalua, Wednesday, October 31—Speakers: Colonel Parker, W. C. Achi,  
L. L. McCandless, Clarence L. Crabbe, George R. Carter, T. McCants Stewart,  
and candidates.

Kaula, Friday, November 1—Speakers: W. C. Achi, L. L. McCandless,  
George R. Carter, J. C. Lane, T. McCants Stewart, and candidates.

When the taro is to be peeled, the left  
hand must be wet so as not to get burnt  
in holding the taro. The iwi opihī is  
then used with the right hand, and the  
rough outer skin of the taro scraped off.  
The custom of most of the Hawaiians is  
to peel the taro directly from the imu.

The peeling of wet land taro is easier  
than that of dry land taro. When the  
taro is cooked, it is taken from the imu  
and is put in a hole of water or piled by  
a stream. The outer skin is rubbed off  
and the inside part can be easily cleaned  
with one's thumb.

Peeling can be done by any one, but the  
work that follows requires a strong per-  
son.

After the taro is peeled, it is ready to  
be pounded. This is done on a board  
made out of a trunk of a tree and is about  
six feet in length. This piece of log is  
chipped top and bottom with an adze. The  
bottom is taken off just enough so that  
the board will be level when laid on the  
ground, while the top is hollowed out a  
little, forming a concave surface. The  
pounding stone is shaped like a gourd. Its  
top is a knob which keeps the hand from  
slipping off. The pounder, who is often  
bare to the waist, places the board under  
the shade of a tree with his seat—a stone  
or box—at one end of the board.

When the taro is struck, it is held by the  
left hand. The best time for pounding it  
is when it is warm because it is then soft-  
er than when it is cold. The taro is first  
crushed by pushing the stone over it, and  
then the stone is raised up and it is  
struck. Water ought not to be put on just  
broken taro, but when it is well broken,  
water can be added a little at a time.

The name of just-broken taro is palai. If  
poi is to be sent to other islands, this  
palai is wrapped in ti-leaves, forming a  
bundle, tied up in cords, called aahala. In  
this way it can be easily shipped or sent  
overland, to dry places where taro can  
not be grown. It is there pounded into  
poi ready for use.

The well-broken taro usually sticks to  
the board, and, to prevent it from stick-  
ing, some water is put beneath it by push-  
ing the wet hands under the pounded taro.  
The pounded taro is struck with the stone  
many times, turning it over and over  
continually and adding a little water. The  
bottom of the stone gets dry when it is  
struck on the taro several times, and, to  
keep it from sticking, the wet palm of the  
left hand usually strikes the stone as the  
right hand raises it. The continual turn-  
ing, striking and adding of water makes  
well-pounded taro. In order to know

whether it is pounded enough or not, the  
fingers are poked into it, and, if they go  
in easily, it is then put into a barrel. A  
good pounder can be known if his poi is  
not lumpy.

The well pounded taro is put on the  
board the following day to be mixed. The  
first thing to be done in this work is to  
push the fists into the pounded taro and  
turn it over and over until it comes to-  
gether without using water. Later on,  
water is poured into it and this water is  
taken up by a continual kneading. More  
water should be added frequently and the  
kneading continued until the poi is as  
thin as dough ready to be baked. The  
name of this mixing is kupele. The poi is  
then put into the barrel again. Water is  
added to it slowly and the arm stirs the  
poi up until it is sticky. Some like to eat  
it immediately after it is mixed, but most  
people prefer to eat it when it is slightly  
sour.

Hawaiians show friendship to one an-  
other by inviting their friends to a luau,  
or to their houses to eat together. If one  
does not accept an invitation, he does not  
show good friendship to the one who in-  
vites him.—Akuni Ahau, in Hawaii's  
Young People.

### WANTS HIS WIFE'S GOODS.

Ramond Devauschelle Deserts and  
Then Sues His Wife.

Deputy Sheriff Chillingworth received  
information yesterday that Former Pol-  
ice Officer Eugene K. Devauschelle propo-  
sed shortly to bring suit against the wife  
of his brother, Mrs. Ramond Devau-  
schelle, to secure the family property  
now in her possession. Thereby hangs a  
tale. Some time ago the Devauschelles  
had difficulties as a result of which De-  
vauschelle lost his position on the police  
force.

He left his wife and turned her out of  
house and home, and she had him arrest-  
ed for desertion. He secured his release  
in court by promising to make it up with  
his wife. Then he proceeded to desert  
to his brother, for the sum of \$1, all his  
interest in his household goods and that  
brother intends to sue Mrs. Devauschelle  
and have her ousted from the home.

Deputy Sheriff Chillingworth was much  
wrought up over the action of his former  
subordinate and offered to put up the  
money to defend the suit himself if neces-  
sary.

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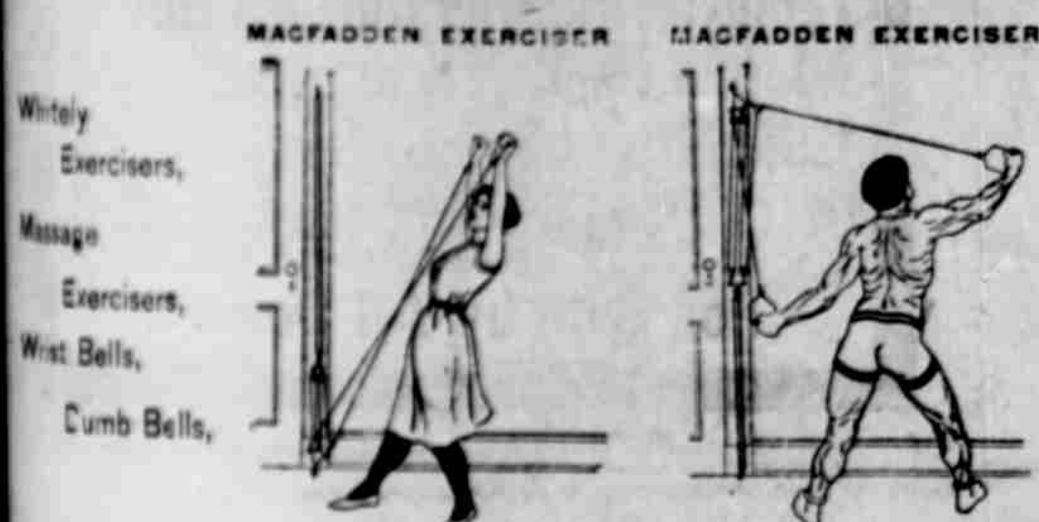
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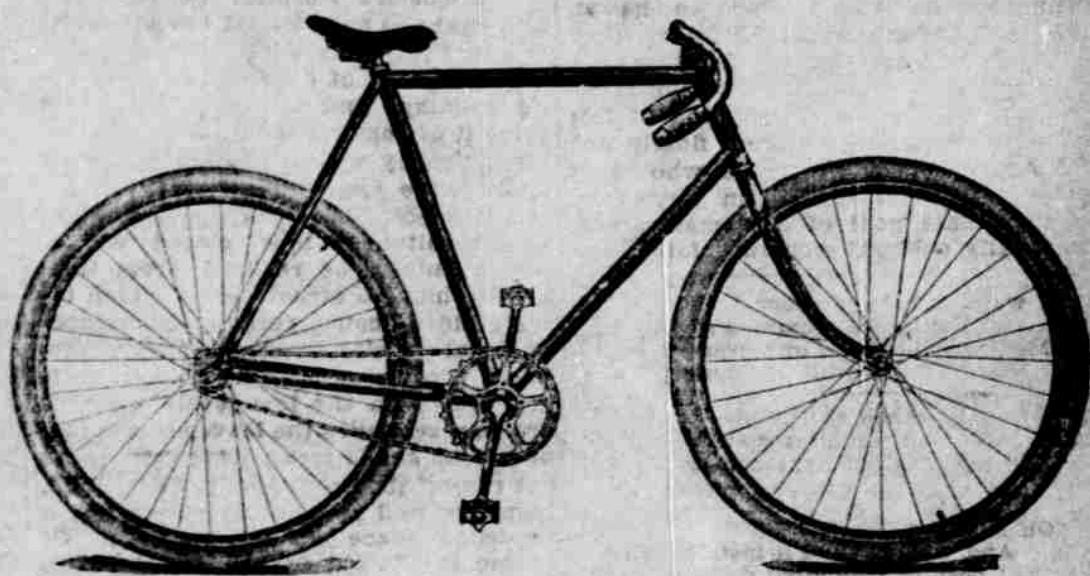
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